THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord."—Acts xxii: 16.

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DISCOURSE BY PRESIDENT GEORGE Q. CANNON.

The following discourse was delivered by President George Q. Cannon at the Cache Stake Conference, Logan, Sunday, August 2, 1896.

It is some time since I had the privilege of meeting with the Latter-day Saints in Logan, various circumstances having interfered to prevent my coming to conference; but I am pleased that I have this opportunity to meet with you. I only regret that I did not reach here in time for the morning services. I truly hope that while we are together in conference we shall have the presence of the Spirit of God, that it may enlighten our minds, and remove from us every thought and feeling that is not of God, and that we may in truth be baptized with the Spirit and our hearts be cleansed and sanctified by its presence and power. I would have little inclination to attend meeting if I thought the Lord would not be with us. I could never have taken pleasure in my ministerial labors if, in meeting with congregations, I myself had not felt benefitted and edified by the services. I think we should come to meeting with this desire in our hearts, and exercise faith that the Lord will pour out His Spirit upon us, so that we may go from the meeting feeling that it has been most profitable to us. I am sure the Lord is willing to grant this blessing unto every one of us, and according to our faith so it will be done unto us. The Lord knows our hearts; He knows our wants; He knows where we need strength and comfort, and warning and reproof; and when He pours out His Holy Spirit upon the people and upon the speaker every man and woman receives that which is suited to his or her condition. It is for this reason that the Lord has commanded His servants not to prepare their discourses, but to ponder upon His word, and in the very moment they needed to speak He would give unto them that which they should say.

In this way all are fed, all are benefitted, all are reproved, all are warned, as the need may be.

In this respect our Church differs from every other church that I know of on the earth. And there is a necessity for this, because the circumstances in which we are placed are entirely different, it may be said, from those which surround other peoples. The object that we have in view, and which God has revealed unto us, is different to anything found among men. God in His mercy has revealed unto us His purposes concerning the last days. He has told us with great plainness the designs He has in view, and He has assigned unto us the labors we must perform to help bring to pass these purposes and designs. Clearly defined duties are assigned to every one of us. The lines are marked out; the pathway that we are to pursue is made plain before us. The one great object, overshadowing every other, is the building up of Zion in the earth. This is the great mission that has been assigned to the members of the Church of Jesus Christ of Latter-day Saints. It is the grandest labor ever assigned to mortal man. Every one of us should keep constantly in view the great fact that Zion is to be built up, that the spirit of Zion is to become dominant in the earth.

We have been accused in days that are past of having certain designs in view that were not consistent with our duties as citizens. These charges have been made repeatedly against us. They formed the basis of the actions of the people who drove us out of Missouri. They were seized as the reason for treating the Latter-day Saints so cruelly in Illinois. After the people reached these valleys the same allegations were made and twisted into such shape as to justify before the country the perpetration of great wrongs against us. These acts were considered justifiable on the ground that the Latter-day Saints entertained views and harbored designs which were alleged to be contrary to the spirit and genius of American institutions. Need I recount the details of these attacks upon the people, or give illustrations to sustain the truth of what I say? They are familiar to every one, for this has been the case, I may say, from the beginning of the Church until quite recently.

Now, what has been the aim of the Latter-day Saints? Is there a man or a woman in this church that has ever fostered any evil designs against the government under which we live, or that has sought in any manner to subvert the Constitution and to trample upon it? We all know that there are no such people among us. It has been our aim from the beginning to preach peace and good will to men; to endeavor to the extent of our ability to live in peace and quietness with ourselves and with our neighbors. We have never, by any acts of ours, been a disturbing force in any township, county or state, from the time of the organization of our Church until this present hour. We have not harbored evil designs. We have not sought to destroy the Republic, or to weaken its foundation. But we have endeavored to build it up, and to strengthen it to the extent of our power and influence.

It is true we have sought to build up Zion; but in doing that we have not sought to tear down anything else, much less our government. God

revealed in the very beginning of this work that this government had been established by Him; that He had inspired the founders of it; that he had defended the patriots who fought its battles, and had crowned their labors with success. He revealed further, that this government was a chosen instrument in His hands to effect a tremendous revolution in the earth, and that if the people of the nation would receive the Gospel, they should be His people, and this government should be His government; He would put His seal of approbation and blessing upon the government and upon its administrators, if they would do His will and keep His commandments. In this manner He signified in the most distinct language that these were His designs.

We also were taught that it was from God; that He was the founder of it, and that He had sustained it, and would sustain it to the very uttermost, if the people themselves would obey His commandments and work righteousness. Hence, there could be no conflict between the Latter-day Saints on this point and any of the officers of the government.

But this mission to which I have referred had been assigned to us; and in building up Zion was there anything required of us that would come in conflict with the government or with its righteous administration? I say to you, No, there was nothing. There could be no conflict between the building up of Zion and of the government under which we live; for the aims to be accomplished in each were the same—to give liberty to all, to promote the welfare of all, to uplift all, and to cause such a condition of things to exist that peace might reign throughout the land. What is meant by building up Zion? It is to promote righteousness in the earth, and to cause men and women to dwell together in peace and love and live virtuous and upright lives. When we obey the Gospel and carry out its principles, then it may be said that Zion begins to reign.

The Lord intends to make this people an example to the nations of the earth. He has chosen us for that purpose. He has poured out His Holy Spirit in power upon those who embraced the Gospel in lands far distant. He has given unto them an irrepressible desire to leave those lands and to gather here. Thousands and thousands are here as witnesses of the truth of this. All of you who have come from foreign lands know how you have been moved upon by the Spirit of God to come to this land. God has given unto each one of you a mission, and He has borne testimony unto you that He has given you this mission. You have not done this simply because the Elders taught you that gathering was a principle of the Gospel. I do not suppose that one in one hundred of this congregation who has left his native land would have done so if it had depended upon the teachings of the Elders alone. But you know how this desire took possession of you, and how it burned within you like an unquenchable flame, animating your whole being and giving color to all your thoughts and desires, inspiring you with a distaste for everything outside of Zion. You became utterly dissatisfied with the conditions in which you had been born and brought up, and a longing desire seized you to go to Zion and live among the Saints of God, to see the faces of the servants of God and to listen to their teachings. Those of you who have come from afar are

all witnesses to this, and you know that which I state concerning this to be true to the very letter.

Now, why is it that you have received that spirit? Why is it that you have been moved upon in lands afar off to do as you have done? It is because the Lord has had a mission for you to perform. What is this mission? Was it to make farms? Was it to build houses? Was it to live the old life, and to carry out your old traditions? Or was there something else that the Lord had in view? Certainly, there was something else, or such extraordinary manifestations of power would not have been given. God designed that we should lead a new life, become a new people, and not like our fathers had been. For this purpose He revealed the Gospel in its purity, and He has poured out His Spirit upon us in great power, uniting our hearts and making us a peculiar people—a people that mankind look to and wonder at. It is indeed, as the Lord said it should be, a marvelous work and a wonder. The nations of the earth marvel at that which they see going on here.

Yet there are men and women who have had this Spirit, and who have had these gifts and blessings bestowed upon them, who question the work of God and who feel to doubt concerning it!

What mightier work could be done, what mightier evidence could God have given to the inhabitants of the earth than He has given to the Latter-day Saints concerning this being His work? Where in the history of our race can you find greater evidence of divine power? And can you doubt this is the work of God? I tell you that the men and the women that will doubt after receiving these enidences, God will condemn; in fact, they will condemn themselves. Where do you see a people like we are on the face of this broad earth? Nowhere. There is nothing to parallel this work.

The Lord having given unto us these testimonies, is going to hold us accountable for that which He has done for us, and our damnation will be deep if we take a course to bring condemnation upon us by our unbelief and hardness of heart, by our disunion and blindness, and murmuring against the Lord and the authority He has placed in the Church to guide it. The Lord does not trifle with men and women, nor is He a God to be trifled with. He has poured out His gifts upon us. He has blessed our land, and has delivered us from our enemies.

I thought while sitting here this afternoon of a scene that took place in this hall a few years ago, when I had to come here by stealth to meet with and talk to the Priesthood. I was impressed to come to the conference for this purpose; but I had to come in disguise, lest our enemies should see me and get possession of me. How great the change which has taken place since then! By what power has it been done—by the power of man? No, it has been by the power of God, in fulfillment of His promises made to His people. It then seemed, to all human vision, as though liberty had gone from some of us while life should last. Thousands, and perhaps millions, thought the leaders of the Latter-day Saints were put n such a position at last that they would never be able to use any influence again, and that this "heresy" would perish. But what a change has been wrought! And I feel, for one, to praise God, and to say, "As for me

and my house, with God's help we will serve the Lord. I will try to have my children keep His commandments. I will try to build up His Zion in the earth with all the power and energy I have, whatever the cost may be." What is life, unless it is accompanied with honor and with the preservation of the faith and these glorious promises that God has made? Die! Why, better die a thousand deaths than to lose the faith and to sacrifice the precious promises that God has sealed upon us! What is life compared with it? Nothing at all. There are many things worse than death. Of course, we cling to life. It is right that we should. But what is death compared with the loss of the Spirit of God and the withdrawal of the favor of God from us? When we were baptized we took upon us the name of Christ. I scarcely ever bapatized an individual—and I have baptized hundreds—without asking them if they were not willing to lay down their lives for the cause of Christ. If they were not, I have urged them not to be hasty in going into the waters of baptism, because men and women ought to be prepared for all things when they enter into this Church.

The Lord will have a tried people; and if you can be tried in any way, you may depend upon it you will meet that trial. You cannot expect anything else, because of the greatness of the promises that He has made to us and the glory He holds out to us if we are faithful. What glory is this? Our Redeemer left the mansions above to come down and suffer as He did in order that He might be worthy of it. And if he could endure that which He did for the sake of that glory, shall not we, His brethren and sisters, be willing to endure these little trials and difficulties that we have to contend with? Or shall we in our pride and our highmindedness, and in our determination to have our own way, forget the promises of God unto us and turn our backs upon all these things?

We should place a high value upon that which God has done for us. We should value this precious Spirit that He has given unto us, and not allow ourselves to be one minute without it, either sleeping or waking. Before we do anything we should ask ourselves whether that which we are about to do is such as God will approve of and seal with His blessing; and if there be any doubt about it, we should pause, and say, "This salvation and this glorious exaltation that God holds out to me is worth more than anything else on earth, and I will not do anything that will endanger my salvation and the salvation of my family, but I will cling to the Spirit of the Lord and not grieve it."

My brethren and sisters, this is a solemn occasion. It ought to inspire solemn thoughts. We ought to be a solemn people, in view of our relationship to God and that which He has done for us. Allusion has been made to my lately deceased son. I would rather bury any child I have than that he or she should lose the faith. Much as I love my family—and I do love them—I would rather they should die than that they should lose the faith. I do not love anything in comparison with my love for God and for His work. I am thankful to the Lord that He has given me this love. It has been the joy of my existence. It has illumined all my life. Although I have had my trials and have gone through a great many scenes that were painful, I can truthfully say that my life has been an exceedingly

happy one, because God has been my friend. And I know He always will be, if I will do that which is right and pleasing in His sight.

Inasmuch as allusion has been made to the death of my son, Abraham, I may be pardoned if I make a few remarks upon this subject. It is now less than four years since my son David died while on a mission in Germany. All who knew him know what he was. It seemed to me that he was perfection, as did my son Abraham also. When David was a little baby he was seized with mortal sickness. I went from the office one evening and found him very low, and all the family keenly anxious about him. I begged my wife to retire and let me sit up; but as I had been up a good deal, she insisted on my going to bed till midnight, and then I could sit up the remainder of the night, and if in the meantime there was any change she would have me awakened. Before midnight I was aroused and told that the child was dying. I found all the family weeping and the child dying. As I watched him he gasped, and to all human appearance was dead. My wife in deep anguish exclaimed, "Oh! George, do lay hands on him!" I laid my hands upon him, and in the agony of my grief I besought the Lord to spare him to us. The Lord heard my prayer, and He breathed into him the breath of life; and that child was raised from the dead if any child ever was. Of course, he had to be nursed with the utmost care and solicitude, but he grew and lived to be a young man, and went on this mission to Germany. Some of you perhaps have an idea, from letters he wrote, concerning his mission. He was a boy of great promise. The Lord took him in the midst of his ministry. He died in the arms of one of his brothers, and his body was brought home. While his death was a great bereavement, I felt that the Lord prolonged that boy's life, and gave us the joy of having him for nearly twenty-one years afterwards; for he was a great joy to his mother while she lived, and to all the family. The Lord answered our prayers and prolonged his life for that length of time, and then in His providence called him home.

Abraham H. Cannon was taken with typhoid fever some ten or eleven years ago. I was on the "underground" at the time. Word came to me that if I wanted to see my son alive I would have to go quickly. I went to where he was. He was very low and appeared to be dying. He could not speak. In company with some of the brethren, I administered to him, and I felt powerfully impressed to ask the Lord to spare his life. After we had administered to him, I stood at the foot of his bed, and said, "Abraham, you will live; do you believe me?" He could not speak, but he moved his eyelids as much as to say, "Yes, I believe you." And he did live, until a few weeks ago. He was an indefatigable worker, and I have tried to restrain him; but he seemed to be impelled to do everything he could. I do not know that he could restrain himself. I have thought about it since, and I am satisfied that he felt that his time was short—that the Lord had granted unto him a respite in answer to prayer and his life would only be prolonged a short time. I am satisfied that it was the Lord's will that Abraham H. Cannon should go. As has been said by President Joseph F. Smith, the reasons for it we do not understand. We do not understand why the Prophet Joseph, a young man only thirty-eight years

of age, should so early in life have been slain. There are a great many things we do not understand. In one of the revelations to the Prophet Joseph, the Lord, speaking of Himself and His power, says, "Who willeth to take even them whom he will take, and preserveth in life them whom he will preserve; who buildeth up at his own will and pleasure." We are in His hands, and He takes those of us who will suit His purposes, just as we select men who are suitable to go upon missions. The Lord taketh whom He will. I feel thankful that these two sons of mine were preserved to us as long as they were. Of course, if we had been asked when they were apparently dead and dying, would we rather let them go now or have them live for a few years longer, we should have said, "If it is Thy will, O Lord, let them live until Thou seest fit to take them." He did permit them to live; He has now seen fit to take them. I thank God for the faith and the prayers and the sympathy of the Latter-day Saints in this sad bereavement. I have wondered myself how I have been able to stand up as well as I have under it, and I have given the thanks to God and to the Latter-day Saints; for I know we have had the faith and the prayers of the whole Church.

I pray God that the Latter-day Saints may always feel to mourn with those who mourn, rejoice with those who rejoice, and have sympathy one for another. From every habitation in this land of ours where faithful Saints dwell, the prayers of the righteous ascend to God for each other. I myself pray for every Latter-day Saint. I crave no blessing that I do not want my brethren and sisters to have. I pray for the families of my brethren and sisters, and I know that they do the same for all of us And in thus praying for each other we will be able to build each other up, we will strengthen each other, and we will be a mighty power in the earth in accomplishing the purposes of our God. I pray God that we all may be kept faithful to the truth; that we may never allow any influence or power to divert us from the truth; that we may never seek to carry out our own will, but seek to do the will of God our Eternal Father, until we shall be brought back to dwell eternally in His presence, which I humbly ask for us all, in the name of Jesus Christ. Amen.

FACTS AND EVENTS.

According to Prof. Robertson, of Toronto, three-quarters of a pound of beef, one quart of milk or five ounces of wheat are equal in nourishing material. The same authority estimates that one pound of cheese is equal to two and a half pounds of beef. Wheat bread, he says, is not a well balanced food, but bread well buttered is very nutritious.

In the years to come the geographies will make no mention of the Gulf of Mexico, but will picture an immense tract of lowland, in its stead, the map being probably provided with a foot-note something like this: "Note.—There is a tradition that this level tract of swamp land was once a billowy sea several hundred miles long, embracing all that country between Mexico and Cuba on the west and east and Yucatan and Louisiana on the south and north." This state of affairs is being gradually but surely brought about by the Mississippi and other United States rivers, which annually deposit millions of tons of sediment in the gulf's bottom. Expert hydrographers declare that the Mississippi alone annually deposits mud sufficient in the gulf to cover one square mile of its bottom to a thickness of two hundred and forty feet.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, SEPTEMBER 17, 1896.

"GIVE US THE PROOF!"

At an open-air meeting held a short time since one of our Elders, after presenting the first principles of the doctrines of Christ, testified to the restoration of the Gospel by an angel to the Prophet Joseph Smith. While dwelling upon the principles taught by Christ apparently but few took exceptions to what was said, but when the speaker declared that Joseph Smith was a prophet and that an angel had revealed to him the Gospel in its ancient purity and fullness, considerable uneasiness was manifested, and one man called out, "Give us the proof! Give us the proof!" After the meeting, the same gentleman admitted to the Elder who had been preaching that he never heard a better explanation of the Gospel, but could not accept the statements made about Joseph Smith, and that was his reason for demanding proof.

The evidences that exist and which go to prove that Joseph Smith was divinely inspired are so numerous that it would be an impossibility to present a hundredth part of them in an ordinary discourse. The Book of Mormon and the book of Doctrine and Covenants are monuments of his inspiration. There is scarcely a page in either of these works but what contains proof that he was what he claimed to be. One familiar with these books can take them page by page and point out the evidences they present that the one who was instrumental in bringing them forth was inspired of God.

The fulfillment of ancient prophecies brought about by his mission is another source of abundant proof that Joseph Smith was a prophet. Familiarity with these ancient predictions and with the history of Joseph Smith and the Church he was the means of establishing will make this proof most clearly apparent.

The perfect system of Church organization and government effected through the Prophet Joseph, when understood, presents a strong testimony that it was not originated by any ordinary, unaided human intelligence. Especially is this evident when it is understood how the system was put into operation.

Perhaps the most conclusive proof that can be presented in the fewest words to sustain the belief in the divinity of Joseph Smith's mission is that furnished by the fruits of his labors. The Savior said "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. *Ye shall know them by their fruits.* Do men gather

grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." This is a good test; and if applied to the Prophet Joseph Smith will show that he was not an impostor. If a prophet is known by his fruits, then he could not have been a false prophet, for the fruits of his labors have been good. The message he proclaimed has brought joy to many thousands of souls, and has been the means of lifting them to a higher standard of morality. His teachings have not only improved them spiritually, but have improved them in their physical and temporal condition as well. It cannot be denied that those who have accepted the doctrines he advanced are superior in every respect to any other community in the world. Statistics will show this, and it has been testified to many times by people who are not connected with his followers. Mormonism is noted for the morality, thrift and industry of its adherents. If judged by its fruits, it will stand second to no other religious organization in the world. There is no other community where there is less crime, where wealth is more equally divided, and where greater contentment and happiness exist than among the Latter-day Saints.

Notwithstanding the severe persecution that has been endured by the Latter-day Saints ever since the organization of the Church they have ever prospered and increased steadily in numbers, and their influence for good is being felt more and more each year.

When the Jews took counsel to slay the Savior's Apostles, Gamaliel, a wise Pharisee, reasoned with them and advised them to let the Apostles alone, "for," said he, "if this counsel or this work be of men, it will come to nought; but if it be of God, ye cannot overthrow it." Men would be safe in following this advice in their conduct toward the Latter-day Saints. If their religion was of man it would have come to nought long ago, but as it is of God it cannot be overthrown.

There is one fact that stands out prominently as a witness that Joseph Smith was indeed a prophet. While his life and works present abundant testimony of his divine inspiration, there has not been brought forth in all that has been written and said against him, one single proof that he was *not* a true prophet. We have never read nor heard of one reasonable and logical evidence that has been produced to show that he was not what he professed to be. Everything that has been uttered or written against him has been falsehood and abuse. His opposers seldom undertake to show by reason that he was an impostor, but make the bare assertion that he was one, and support it only by statements that are self-evident falsehoods. Those few who have tried to overthrow his claims by appealing to reason have had nothing but the weakest arguments to offer. Because he was a man of a cheerful disposition and loved sociability, they have criticised his manner: for they had an idea that a prophet should be a man of sad countenance and solemn demeanor—a recluse or hermit, that dwelt in retirement. They have pointed out what they considered errors in grammar and rhetoric in the Book of Mormon, and claimed they were justified in rejecting it on that account. But never have they

proven one of the hundreds of predictions made by him to have been incorrect.

Until proof can be furnished that Joseph Smith was a false prophet, mankind are not justified in rejecting him nor the message which he has brought to light. It is perfectly safe to say that such proof will never be forthcoming, for many predictions made by him have already been fulfilled, others are being fulfilled at the present time, and it is absolutely certain that those made concerning the future will all be verified in due time. E. F. P.

NOT HERETICS.

RECENTLY we have had occasion to refer to the practice of Protestant Christians to brand the doctrines of the Latter-day Saints, especially those relating to the Godhead, as gross heresies. Our opponents in other denominations assume with remarkable naivete that their position is as infallible and unassailable as an axiom, and that anyone who takes a different view must of necessity be intellectually or morally unbalanced. That was the burden of the criticism accorded Mormonism at a recent religious gathering in Richfield, and the same statements are made almost everywhere, where theologians discuss the subject.

From the pride shown by votaries of modern orthodoxy, one would be inclined to the belief that the harmony between that system and scripture truth is a demonstrated fact. Yet, a closer scrutiny of ecclesiastical history reveals exactly the opposite. Modern orthodoxy was cradled in the age of Origen and Agustine and nursed by ecumenical councils. It does not date back to the days of our Lord and His Apostles. It is nothing to be proud of. It is at best a substitute for that faith which distinguished the first Christians, which rested on the revealed word of God and was effective of a pure life, prophetic knowledge and great power. It came as an effort to fill up with heathen philosophy the supposed lack of system in the theology of primitive Christianity. The merits of it can best be estimated after a view of the time in which it was originated.

Origen is universally considered the most influential of all the theologians of the ancient church before Augustine, and the latter is said to have left an impression on Christian thought as none after him. The former found Christianity in what he considered a crude state and set about to "develop" it. He explained the relationship of the Son to the Father, laid the foundation to the theory of universal sin and the relation of that doctrine to children dying in infancy. This led him to the preexistence of souls and the fate of mankind after death. He believed that faith was the saving principle; that knowledge rests on divine revelation; that God created matter of nothing; that Jesus was a dual being and that salvation is universal. It is plain enough that he in many things was in possession of truth, while in others he was in total darkness.

Augustine built further upon the foundations laid by Origen and to the latter theology is mainly indebted for an explanation of the necessity of

infant baptism and the doctrine of Trinity. There is no doubt that Augustine had a master mind, but whether he had the Spirit of the Lord to direct this mind is a grave question even among some Protestant teachers.

It is probable, however, that the great church fathers alone would have been powerless to perpetuate their ideas had it not been for the ecumenical councils. One of these was the important one at Nice, A.D. 325, and its history is particularly instructive. At the time Constantine had succeeded in establishing himself as emperor of the west, while Licinus claimed the east. The latter was soon defeated in a war and the former united the empire under his own sceptre. The haughty emperor now had several of his rivals assassinated in true oriental style, and concluded to establish himself on the confidence of Christian subjects. He found, however, that these were continually squabbling about doctrines, and as they, in order to be of any use to him must be united, he convened the council at Nice where all controversy should be settled. Here for the first time, the state and the church met. Historians tell us that the emperor clad in purple and jewels looked upon the 318 bishops assembled in disgust because of their cringing attitude, all bent upon gathering up a few crumbs of his munificence. But he wanted a united church.

The matter of controversy was the Arian heresy. The famous elder from Alexandria taught that if Jesus is the Son of God, His father must be older than He, and that consequently there must have been a time when the second person in the Godhead did not exist. He further maintained that Jesus was a free agent, capable of doing wrong as well as right. Orthodoxy as represented by the majority of those bishops condemned Arius and his doctrines. Later, however, Arius submitted a written confession of faith which the emperor declared orthodox and on the strength of which he ordered the bishop of Constantinople to admit him to church fellowship.

It is hard to tell what would have happened, had not Arius just then conveniently died, some say by poison. Possibly his heresy would have prevailed and Athanasius been declared the heretic.

This is a fair sample of the councils that from time to time in ecclesiastical history have directed the tide of orthodox theology. This was born in an uncritical age and often helped along by political or personal considerations. Before the light of revealed truth as before the criticism of true philosophy it cannot stand. Its exponents have, of course, a perfect right to their views, but they certainly exceed the boundaries of their moral right when in a spirit of boastfulness and from their own assailable position, they brand as heretics those who strive to attain to truth beyond the cloudy atmosphere of ancient church fathers and ecumenical councils. —*Deseret News.*

WENT ARMED TO CHURCH.

Under the above heading James H. Martineau gives in the columns of the *Deseret News* some reminiscences of the early settlement of Utah. The

following extract from his narrative will give some idea of the difficulties encountered by the early settlers.

"Parowan, the first settlement established south of Utah county, was founded by Apostle George A. Smith in January, 1851, with about a hundred persons, mostly men. President Young first visited the settlement May 11, 1851, with a large party; and on the night previous to his arrival snow fell to the depth of six inches, but soon melted. The improvements and labors of the settlers having been inspected during the day, a general meeting was held in the evening in the large log schoolhouse.

"At this meeting the place was called Parowan, its Indian name. A field had been enclosed, very much too large for the needs of the people, and on President Young being asked his opinion about it, he made one of his characteristic, pithy remarks. Said he, 'Well, brethren, I think you have a long reach, but a mighty short catch.' This was subsequently found true, for the field was reduced in size three times in following years, and even then was too large.

"The whole of Centre Creek was turned into the field, but the ground was perfectly dry to an unknown depth, and the water soon soaked away in the ditches. It being apparent that the crops must dry up, a canal was made to convey the waters of Red Creek into the field hoping thus to save the crops. This canal was only about four miles long, and carried all the waters of Red Creek, but not a drop of it ever reached the field—it all soaked away in the canal on its way, though running into the canal constantly for months. This will give an idea of the excessive dryness of the soil, which apparently had not been watered since the flood. Much of the grain was thus killed for want of water.

The fort was built around the sides of a large square, the spaces between dwellings being filled in by log pallisades, twelve feet high, set closely together in line. A large corral in the centre held the cattle and horses securely at night. For several years the place was patrolled all night by a guard in military style, and a man kept watch by day from an elevated point; the cowherd having also an armed guard with it by day, each man doing duty in turn. No one went outside the fort to hunt stock, get wood or to work in the field without arms, this being strictly enjoined by President Smith, who said, 'it is better to carry a gun twenty years and never need it, than to want one two minutes and not have it.' Any frontiersman can appreciate the wisdom of such a rule, the observance of which contributed greatly to the safety of the settlers.

"When a man went to work in the field, for instance, he looked carefully around to see if an Indian was in sight, concealed his rifle in the brush, and then went to work, keeping keen watch all day, and being careful to be near his gun if an Indian came in sight.

"At night men slept with a loaded rifle at their bedside, with powder, horn and bullet pouch ready at hand; and during one summer every man went to meeting on Sundays fully armed and equipped for war. This was to prevent Indians from entering houses while people were absent and taking arms and ammunition left at home. And all this watchfulness was necessary, for many times bloodshed was narrowly averted in a time

of what was to all appearance profound peace. In addition to these labors much time was spent in exploration or upon Indian service, and houses must be built, roads made in the canyons, water ditches and fences made, crops planted and harvested—and all this needed to be done at once.

"Settlers lived for six months at a time without tasting meat, except an occasional jack rabbit or a prairie dog, for no one could afford to kill a work ox or a cow; and sugar, tea, or groceries of any kind were not to be had. An unvarying diet of milk, bread and butter, with a few vegetables, was the rule—seldom varied from. Jacob Hoffhines had a large coffee mill, and every evening a crowd of men stood around it with a little wheat or corn, each waiting his turn to grind his little grist so he might have some supper.

"The women made molasses from beets, corn stalks, parsnips or other things, and when chokecherries and serviceberries got ripe made cakes for picnics and parties which were considered quite stylish. There was but little style in dress, however, for when clothes wore out people were glad to dress in buckskins; and moccasins were far better to wear than to go in bare feet.

"The nearest store was in Salt Lake City, and as it was unsafe to travel the road alone because of Indians, a man had to wait until fifteen or twenty persons wanted to make the trip, that number being necessary for safety. On these journeys a careful night guard was always kept to protect the camp and prevent the loss of team animals. And as such a trip, with cattle, usually required six weeks going and returning, a journey to Salt Lake City was an event of no little importance.

"But with all these drawbacks the people were happy. They were but lately freed from mobs and persecution, and were trying to live as Saints. There was but little work, if any, for lawyers or doctors, judges or juries. For several years the writer was sheriff of Iron county without once being required to act officially, and consequently during four years' official service never received a single dollar as fee or salary."

BONE SURGERY.

THE latest and one of the most remarkable feats of surgery was the removal of the clavicle, or collarbone, of Adolph Hetler, who lives at Marcy and Graham avenues, Brooklyn. This operation was performed at the Long Island College Hospital, Brooklyn, by Dr. H. Beekman Delatour, of No. 53 Eighth avenue, Brooklyn, professor of surgery at the hospital.

Several months ago Hetler sustained a fracture of the left clavicle. The bone was set, but a tumor attached itself to the bone at the fractured part. This was removed after it had attained the size of an egg. The bone seemed to be knitting properly, when the tumor again appeared, and Hetler was taken to the Long Island College Hospital.

A careful examination revealed the fact that the tumor was decaying the bone, and Dr. Delatour decided that unusual treatment would be necessary to save the man's life.

July 21 Hetler was placed under the influence of ether, and Dr. Delatour,

with an assistant, removed both the tumor and the clavicle. The operation occupied forty minutes and was witnesed by a large number of students.

Hetler left the hospital four weeks after the operation, a scar on the shoulder being the only evidence of the operation. He says his shoulder feels as strong as ever and he freely uses the arm. No deformity whatever resulted from the operation.

Dr. Delatour says the fore and back muscles cover the space occupied by the collar bone and give the arm sufficient support for all work, with the possible exception of very heavy lifting.

The clavicle, or collar bone, in a human being is joined at one end to the scapula, or shoulder bone, and at the other end to the breast bone, thus forming a roof or shelf, to which the arm is attached and over which the shoulder muscles connect with those of the arm.

The knowledge that so important a bone could be removed from the human body, leaving no other marks than a tiny scar to show where it was taken out, quite causes one to wonder why it was placed there originally, and, if it is possible for one to get along without his collar bone, what other bones could be removed without causing inconvenience or deformity.

The doctor said the collar bone was placed there as a support to the arm and to protect the vital points from a heavy blow.

"How many bones in the body can be removed without deforming or inconveniencing a person?" was asked.

"That is a rather hard question to answer offhand. Only the other day I removed half of a woman's lower jaw at the hospital. I did not put anything in its place for a support and you would be surprised to see how little it shows. Of course, the face is a trifle sunken on one side, but you would scarcely notice it unless your attention was called to it by some one that knew of the operation. The jaw bone was removed from the centre of the chin clear up to where it joins at the ear."

"Are there fifty bones that can be as successfully removed from the body as the jaw and collar bones?" was asked.

"Oh, yes," the doctor answered. More than that. There are eight bones in each wrist, any one or all of which could be removed without seriously inconveniencing or crippling a person. Any one of the bones of the hand or foot can be removed in the same way, and often all."

"In many instances, when a bone is removed, it is done without taking away the outer coating. When this is done new bone will gradually form and in a little while it is as perfect and strong as ever. Of course in Hetler's case, as well as the woman's, this coating was removed with the bone, and there is no chance for the bone to grow again."

"Can both collar bones be removed without crippling a person or in any way preventing him from working?"

"Yes; both can be as successfully removed as one. We have not had an opportunity to test Mr. Hetler's lifting powers as yet. He says his arms feel as strong as ever, but it is rather doubtful if he can lift as heavy weights as he could before the operation. In no other respect does the loss of the collar bone affect him. He can place his arm in any position without the slightest inconvenience."

UTAH NEWS.

(Summarized from the papers of the State.)

The production of coal and coke is one of Utah's leading industries. It is estimated that there are 15,000 square miles of bituminous coal land in the State, sufficient in volume to supply the consumers of the whole United States for centuries.

Thomas Salt, of Hooper, died on Monday, from paralysis of the brain. He was born June 21, 1836, at Trowbridge, Wiltshire, England, and has been a resident of Utah for many years. He was on a mission to England about four years ago. He was a highly esteemed citizen.

On Sunday, August 23, 1896, a new ward was organized in the Salt Lake Stake of Zion, known as the Forest Dale ward. James J. Jensen was selected and unanimously sustained as Bishop, with Royal B. Young and James Hendry as his Counselors. Bishop Driggs of Sugar House ward, out of a portion of which the new ward is composed, being left with but one Counselor, (Royal B. Young formerly being his first,) selected Frank Y. Taylor as his first and M. M. Atwood as his second counselor, and they were unanimously sustained by the people of the ward.

Enoch Wardell, of Parowan, was working in Parowan Canyon getting out firewood, etc. On the 15th of August, he bought a sheep for mutton. Towards night he killed and dressed it, leaving it hanging on a tree. Next morning when he went after his mutton he found that a bear had dragged it off. He followed the trail and found what the bear had left of the sheep. He felt like getting even with the bear, so he took the skeleton of the sheep, hung it on a quaking asp sapling, and took his own gun and borrowed another, and so adjusted both weapons and fastened strings from the mutton, bringing the strings over a bough of the tree and tying them to the triggers of the guns. He set the triggers so that the least pulling on the skeleton of the sheep would make the guns go off. At the first streak of light in the sky next morning, Wardell was by his trap and found it had done its work. The bear lay dead with two bullet holes in the throat. She was a grizzly weighing about six or seven hundred pounds.

Members of the Salt Lake Tabernacle Choir, Knights of Pythias Band and friends of both these famous musical organizations, numbering in all about 400 persons, took their departure for Denver August 31, to participate in the great Western Eisteddfod which opens to-morrow night before what will certainly be the largest audience of the kind that ever assembled in the Colorado metroplis. The train which bore this numerous aggregation of musical talent was a special one composed of ten cars and pulled out from the Union Pacific depot precisely at 10 o'clock, schedule time, amid the good-byes, hand-shakes and huzzas of more than a thousand relatives and friends who had assembled to witness the beginning of the journey. The large majority of them were doubtless unconscious of the fact that it was just three years ago that day—after the order of reckoning by days, and three years ago on Saturday, according to the calendar—that the Tabernacle Choir began its memorable World's Fair pilgrimage. As is well understood the Salt Lake choir will open the Eisteddfod exercises to-morrow evening with the Soldiers' Chorus from the opera of Faust. It will, however, not be a competitor for any of the prizes offered by the association, all contest work being left to smaller organizations. A chorus of forty ladies' voices selected from the choir will be among the contestants as will also the K. of P. Band under the leadership of Prof. Anton Pedersen. It is confidently expected that the band will be a winner. Later news states that the band won first prize in the contest.

Thomas Taylor of Cedar City, Utah, is now in Southern California. Concerning Mr. Taylor and the coast railway scheme, the Los Angeles *Express* says: "There is no railroad in Iron County. The nearest line is the Union Pacific, at Milford, about forty miles distant. The Rio Grande Western is about twice as far off and proposes to build to Cedar City or Parowan in Iron County, shortly. The scheme of Mr. Taylor is